April 24
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it" (I. Peter 3: 10-11).

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"IF THIS BE THE WORK OF MEN."*

President Anthony W. Ivins.

Soon after the death and resurrection of the Redeemer of the world, when He had commissioned His disciples to preach the Gospel to all creatures, and their ministry had fairly commenced, they were taken on one occasion and cast into prison. Then people came to the Jewish high priests and said to them: These men whom we cast into prison are preaching among the people, they are healing the sick and causing the blind to see, and working great miracles. So the disciples were cited to appear before their accusers who took counsel that they might kill them. Then we are told here in Acts that,

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

"And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

"For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered and brought to nought.

"After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

"But if it be of God, ye cannot overthrow it."

I have thought of that scripture during the proceedings of this

*Address delivered in the Tabernacle, Salt Lake City, Utah, at the sixth session of General conference, October 7, 1923.

conference, and particularly so because of two clippings which I hold in my hand, taken from recent publications, one of them from a journal which is published by one of our most important religious denominations; the other, from a daily newspaper. From the first of these clippings I read as follows:

"Only those who have had occasion to live for a time in a part of the country entirely dominated by 'Mormons' are able to estimate, with any degree of accuracy, the strength and danger of 'Mormon' influence in our Western states. Never have I heard Christ preached, or the necessity of a personal Savior. Never do I hear of missionaries going out to convert people to Christ. They talk only of converting them to 'Mormonism.' In Sunday-schools and Church schools emphasis is placed upon the Book of Mormon rather than upon the Bible, and in one text they are explicitly told that the Book of Mormon is higher authority than the Bible."

In the clipping from the daily paper, if it is correct—and I have no doubt that it is—a man professing to be a teacher of righteousness, in a public address recently delivered, referring particularly to the proceedings at the memorial services recently held at the hill Cumorah, declared that the "Mormon" Church is the most ignorant church in the world, and that the proceedings, upon this occasion, when the one-hundredth anniversary of the appearance of the Angel Moroni to Joseph Smith was commemorated, were all rot, rot, rot. When I read it I thought of this scripture which I have read from the Acts of the Apostles. To this congregation of Latter-day Saints I suppose it would appear unnecessary—in fact I have heard the word ridiculous used—that attention be paid to such statements as these which I have just quoted, and in fact that is true, but it nevertheless does at times become necessary for the Church to make response to statements of this kind, for there are people, many of them good people, people who love the truth and desire it, who are misled and strongly prejudiced because of statements, such as this that I have quoted, being made by men in whom they have confidence. If those charges were true, if it were true that the Church teaches doctrines which lead men and women away from Christ, rather than to Him, if it were true that the Church encourages or in any degree endeavors to keep its members in a condition of ignorance, in this age of enlightenment and intelligence in which we live, these criticisms would be justified.

But if on the other hand, they are not true, if they are not founded upon facts, persons making them assume very grave responsibility, for they either discuss questions upon which they are not informed, and in regard to which they are ignorant and thus convey improper impressions, or else they wilfully misrepresent the truth in order that they may prejudice their hearts. The doctrines of the Church are the best evidence of what the Church teaches. The Book of Mormon itself is the best evidence of what

it is. The opinions of men may differ in regard to it, but when we take the book itself, when we carefully study it, when we understand its contents, we there find the evidence of its worth, or otherwise. I know that abstract statements, either mine in favor of the Book of Mormon, or yours in opposition to it, would not be sufficient to convince thoughtful minds, people who desire to know the truth of its contents. hence we go to the Book of Mormon itself. I wonder, and I have often asked myself the question, why people professing to be followers of the Lord Jesus Christ, people whose mission is to bring others to faith in the divinity of His mission, to convert the world to the great truth that He is its Redeemer, I have wondered why men who place such stress upon this should object when other testimony comes, when other corroborating evidence is produced which justifies their attitude and confirms the very thing that they are teaching. And yet that condition has always existed.

Elder Roberts declared to us this morning, better than I can say it, the importance of this scriptural record, particularly to the people of the United States. It is important also, to the people of the world, for it is given to the world. It is of special importance to the scattered remnants of the house of Israel. It is of special importance to the Jew, for it comes as a message to him as well; and the whole burden of the message which it brings is that great truth that Jesus of Nazareth, born of the Virgin Mary, crucified upon Calvary, and risen from the dead, is the Redeemer of the world. The title page of the book itself establishes this fact. This title page, by the way, was not written by Joseph Smith, it was inscribed upon the plates and translated by him as he found it, and it gives evidence to the world of the purpose in its preservation. "It is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile. . . . An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven." The special purpose in the preservation of the plates, and the bringing forth of the record in this dispensation is declared to be: "To the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations." That is the purpose of it.

At a time long ago, when the truth was brought into question, the Prophet Isaiah said: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." In the mouths of two or three witnesses shall the truth be established. So I am just going to turn and read here, first from the Book of Mosiah, the testimony which is borne in that book upon this important question:

"For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight. . . .

"And also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned. . . .

"And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only and through the name of Christ, the Lord Omnipotent."

And yet intelligent men, through the publications which they send out to the world, declare that they have never heard Christ taught as a personal Redeemer by the "Mormon" people.

These words of Benjamin were uttered one hundred twenty-five years before Christ, before His birth into the world. Again another witness: A great concourse of people were gathered together upon the American continent, discussing the words of the prophets who had declared that Christ, after His crucifixion at Jerusalem, should appear there, when they heard a voice as though it came from heaven declare the Only Begotten of the Father. Casting their eyes up towards heaven, they tell us that they saw a Man descending, and that He was clothed in a white robe. He came down, stood in their midst, stretched forth His hand, and said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world. Behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world."

Evidence again of the divinity of the mission of the Redeemer and His teachings in this book.

(TO BE CONTINUED.)

MINUTES OF THE SWISS CONFERENCE.

THE annual conference of the Swiss conference, now a part of the newly-organized French mission, was held at Vevey and Lausanne, Switzerland, March 15th, 16th and 17th. There were in attendance: President David O. McKay of the European mission, President Russell H. Blood of the French mission, President Erwin R. Spilsbury of the Liege conference, Elder Orson W. Kasteler, secretary of the Swiss and German mission, Elder Francis R. Kirkham from the British mission, and President Rulon T. Hinckley and all the traveling Elders of the Swiss conference, excepting Elder F. Kenneth Brown, who was unable to attend, having only recently undergone an operation for appendicitis.

The opening session convened at Vevey, Saturday, at 8:15 p.m., with President Blood presiding and President Hinckley conducting. "Sois béni pour ces Collines" was sung as the opening song. The invocation was offered by Elder Matthew H. Cannon. The congregation sang, "Fais ton devon."

After a word of welcome from President Hinckley, President Spilsbury addressed the assembly. He related the favorable progress that is being made by the Church in Belgium. He attributed the growth to the humiliation of the people by the Great War.

Elder Roscoe Hess rendered a tenor solo, "Schubert's Serenade."

Elder Kasteler told of the wickedness of the people of the world to-day, and warned the people to repent in order that they might escape the judgments of God.

"It Was Not So to Be" was sung by Elder Otto R. Fife.

President Blood spoke of the work that confronts the members of the newly-organized French mission. He spoke of the value of complete organization, and anticipated the time when such a condition would prevail in the mission.

The closing hymn was, "Louanges à Dieu." Elder Daniel G. Shupe pronounced the benediction.

The Sunday-school session was held in Lausanne, at 10 a.m., March 16th. The congregation sang, "Avez-vous Prié?" Prayer was offered by President Spilsbury. After the hymn, "Quel Amour et quelle Sagesse!" the sacrament was administered by Elder Alfred M. Naylor and Brother Henri Chappuis, Jr., assisted by Deacons Jean Kammer and Gaston Chappuis.

A short, interesting program was rendered by the Sunday-school children.

President Spilsbury, the first speaker, told of the conditions in the Liege conference, and compared them to the conditions existing in Switzerland.

President Blood illustrated the value of Sunday-school work by relating incidents from his own life. He encouraged the children to take advantage of their opportunities to familiarize themselves with the principles of the Gospel.

Elder Hess sang, "O, mon Père."

Elder Kasteler told of the conversion of his parents in Switzerland years ago, and of the blessings the Gospel brought to them. He expressed his gratitude for the testimony he possesses.

The remaining time was taken up by President McKay. He spoke of the need of man's cultivating the art of kindness. By a comparison of the stories of the Good Shepherd and a story of man's cruelty to animals, he emphasized the harshness of brutality and the beauty of kindness.

Elder Fife sang, "Les Mots de douceur;" the congregation joined in the chorus. Elder Gordon M. Romney pronounced the benediction.

At 2 p.m., the conference reassembled. The congregation sang, "'Je vis un autre Ange.'" President Oscar Freiden of the Neuchatel branch spoke the opening prayer. The choir of the Lausanne branch sang, "O, mon Père."

President McKay presented the organization of the French mission, with Elder Russell H. Blood as President and Elder W. Roscoe Hess as Secretary. President Hinckley was honorably released as President of the Swiss conference; Elder Wilford O. Ridges, Jr., was sustained as Conference President. The names of the general, the mission and the conference authorities were presented and unanimously sustained.

Elder Kirkham, the first speaker, showed how prophecy is being fulfilled. The Gospel is being preached in all the world as a witness to all nations, he said.

Elder Daniel G. Shupe quoted the Savior's words, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Elder Shupe invited all to apply this test to "Mormonism."

Elder Matthew H. Cannon spoke of the judgments of God. He pointed out the necessity of repentance.

President Ridges said he felt the responsibility resting upon him, and requested the support of his co-workers. He bore a strong testimony of the Gospel.

Elder Kasteler reported the remarkable success being made by the Church in Germany, and hoped that such success would attend the work in the French mission.

The Lausanne choir sang the anthem, "Eglise Rejouis Toi." Brother Henri Chappuis dismissed the meeting with prayer.

The final session convened at 8 p.m. The opening song was, "Honneur au Prophète." Prayer was offered by Elder Hess. "Belle Sion" was sung by the congregation.

The parable of the marriage of the king's son was related by President Spilsbury. He showed that there is but one way to obtain entrance into the kingdom of God.

President Ridges rendered a piano solo.

President Hinckley told of the joy that he had obtained from his missionary labors. He spoke his appreciation for the friendships he had formed in the mission field.

Elder Hess sang "Tosti's Good-bye."

President Blood used prayer as his subject, showing that it is vital to man's true happiness. He said that united family prayers are conducive to love and kindness in the home. As an example of the efficacy of prayer, he cited the incident of the Prophet Joseph Smith and showed the far-reaching results of his first prayer. President Blood quoted the hymn, "Prayer is the Soul's Sincere Desire," and applied to life the lesson found therein.

Elder Fife sang a baritone solo, "Blow Wind Blow."

President McKay, the concluding speaker, spoke of the sad bereavement of Elder Harvey Woodbury, whose mother had recently died. President McKay said that that is only one of the sacrifices the missionaries are sometimes called upon to make for the Gospel's sake. He commended the nobility of men, willing to make such sacrifices. In a discourse which administered comfort to the bereaved and hope and gladness to all who listened, President McKay told of the eternal life of man and of the immortality of the soul. He explained how birth itself causes a form of death in the pre-existent state, and showed that though the death we know is a sad bereavement to the living, actually, it is merely a gate-way into a life which is infinitely more pleasant and glorious. President McKay recited Longfellow's inspired poem, "The Psalm of Life":

"Tell me not in mournful numbers,
Life is but an empty dream!—
For the soul is dead that slumbers,
And things are not what they seem.

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

President McKay closed with a reiteration of the hope for eternal life which has been the comfort of ages since Christ first broke the bonds of death.

The conference adjourned by the choir's singing, "Consolez." The benediction was pronounced by Brother Henri Chappuis, Jr.

RULON T. HINCKLEY, Conference President.

REST.

REST is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After its life.

'Tis loving and serving
The Highest and Best.
'Tis onward, unswerving!
And that is true rest.

GOETHE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, APRIL 24, 1924.

EDITORIAL:

SLANDERERS.

THERE is lying on my desk an article of vituperation and slander which is evidently written for the purpose of stirring up public sentiment against the "Mormons."

It was written by a woman.

It is difficult to conceive that one of our mothers' own sex can be so devoid of the sense of honor and uprightness as the author of that "clipping" seems to be. So vulgar her suggestions, so vile her insinuations that every clean, fair-minded reader must turn in disgust from thoughts in which her mind seems to revel.

The ignorance she displays regarding the people whom she villifies is exceeded only by the bitterness of her soul against them.

By the side of that same article is another, clipped from a British "daily." This was written by a man. The author is evidently a member of an anti-"Mormon" organization, for he seems to be very fearful that this Society for the Promulgation of Slander will forget the purpose of its creation and permit honest, law-abiding "Mormons" to live in peace.

Being unable to give facts as a reason for arousing his associates and the public against this unoffending people, he resorts to falsehoods—pure unadulterated falsehoods!

Though his article is full of hatred and viciousness, yet it does not connote such uncleanness as that which emanates from the feminine author. However, his thoughts spring from the same source when he says that the Church is now employing women to inveigle young girls out to Utah! The reading public knows that the accusations that Elders have done so is false; so the villifiers, to create a new sensation, now accuse women of luring other women!

Between these two there is a third clipping which in effect is a refusal of a paper to publish an authoritative refutation of the slanders and infamous lies now being circulated about Utah and her people. Thus the Editor deliberately deprives the public of a knowledge of facts to which it is entitled. A man who wilfully schemes to keep money that belongs to another, we call a *cheat.* He is no less one who misleads the public and withholds from it knowledge that is its due.

And these scurrilous attacks are made by individuals who pro-

fess to be Christians! Bah! Is it any wonder that thinking men and women are saying Christianity has failed? Christians, indeed! They are as anti-Christian as they are anti-"Mormon," which means the same!

People who know what the true conditions are among the "Mormons"; who know the lofty ideals and uplifting life of the Latter-day Saints, who know their industry, their devotion to truth, and their unwavering faith in Jesus Christ as the Redeemer of the world, will have no difficulty in placing the writers of such articles as mentioned above in the class to which they belong. Instead of "walking in the spirit of truth," such villifiers seem to take delight in fulfilling "the lust of the flesh."

Even a glimpse with the spirit of discernment will reveal to every true Latter-day Saint and other sincere, fair-minded persons that the spirit which prompts the writers of the vulgar, vicious articles referred to above is the same spirit which drove Nero to torture the early Christians, and which fired a Jewish mob to crucify the Christ!

DAVID O. MCKAY.

LEADING EDUCATORS AT UTAH COLLEGE.

WE are in receipt of a letter from Dr. Elmer G. Peterson, President of the Utah Agricultural College, in which he encloses an announcement of the National Summer School to be held at the College from June 9th to August 29th 1924.

Judging from the list of distinguished men who will compose the Summer School faculty, President Peterson is to be congratulated and highly commended for his enterprise and wisdom in taking this new stride in the educational interests of the West.

Readers of the *Star* in Great Britain will be pleased to know that among the twenty-one leading thinkers numbered on the special teaching faculty is Prof. John Adams of the University of London.

President Peterson's progressive action in establishing a world summer school is but another illustration of that dauntless energy and unwavering faith which have placed Utah in the front ranks in matters of education and religion. Such, at least, is her position in the opinion of leading educators in the United States.

Referring directly to this coming Summer School, Dr. J. W. Searson, Professor of English in the University of Nebraska, pays Utah the following glowing tribute:

"Utah has made many distinctive contributions to the educational development of the nation, and has pointed the way in rural and in health education.

"She is far ahead of other states in community recreational development; and under the leadership of Dean Milton Bennion

of the State University, she is pointing the way in character study; and now with the organization of a national summer school at the Utah Agricultural College, she is again showing that vision which has made the state glorious in the past.

"President Elmer G. Peterson of the College has secured the services of a faculty unequalled in any other summer school in the history of America. In my opinion, Logan, with its beautiful setting and its delightful summer climate will prove an ideal spot for the working out of this superb educational experiment.

"Out of this national summer school may spring big things in the educational development of America."

The *Star* extends congratulations and best wishes to President Peterson and the Utah Agricultural College.

DAVID O. MCKAY.

MINUTES OF THE LONDON CONFERENCE.

THE London annual conference was held at "Deseret," April 6th. In attendance were President David O. McKay and Sister Emma Ray McKay, the presidents of the conferences of the British mission as follows—Joseph E. Tillotson, Birmingham; John E. Wahlquist, Bristol; K. Marsel Widtsoe, Hull; David D. Lamph, Leeds; John Walsh, Liverpool; Christopher C. Heaton, Manchester; William M. Harris, Newcastle; Arthur H. Aamodt, Norwich; Selvoy J. Boyer, Nottingham; Robert Lee Kenner, Scotland; Fielding K. Smith, Sheffield; Marcellus R. Clark, Ulster; and John W. Crofts, Wales; and President Joseph E. Wright, Sister Katherine G. Wright and all the traveling Elders of the London conference, together with a large number of Saints and friends.

President McKay presided over and President Wright conducted all the meetings.

After preliminary music by Sister Celia Barnes, the Sunday-school session commenced by the congregation's singing, "Welcome, Happy Sunday." The invocation was offered by Elder Edwin O. Stenquist. The congregation sang the sacramental hymn, "Come Follow Me." Elders Jesse W. Thomson and Claren Schofield administered the sacrament. The concert recitation was repeated.

A pleasing program was rendered by the members of the Sunday-schools. Sister Daisy Buksh of the Theological department gave a talk on the restoration of the Gospel. Seven members of the Second Intermediate department of the North London branch gave an account of the life of each of the presidents of the Church. David Mason of the First Intermediate department quoted a passage from the epistle to the Ephesians on the subject of church organization. James Hill recited the first six Articles

of Faith. A vocal duet was rendered by President and Sister James E. Bradley of the South London branch. Four children of the South London branch gave a dialogue.

Sister Katherine G. Wright, the first speaker, told a story for the benefit of the children, showing that in a game, a good loser always wins, as well as the winner.

President John W. Crofts showed the necessity of living the Word of Wisdom. The eyes of the world are upon us; our good example will impress others, he said.

President Arthur H. Aamodt spoke of the responsibilities life holds in store for us. If we are reading a book, he said, let it be a good one; if we talk, let us say something.

President Christopher C. Heaton said the Latter-day Saints' testimonies have come by faith and works. A testimony is a free gift to all who seek.

President McKay addressed the congregation. His theme was "Build on Firm Foundations." He told of a great pyramid in Egypt, built hundreds of years ago, which is standing the test of time because it was set upon a rock foundation. Joseph Smith and the succeeding presidents of the Church spent their lives in laying good foundations. There were four corner-stones of Joseph Smith's character, President McKay said. Speaking of the first, sincerity, he said that no man can be great without honesty. The second corner-stone was obedience. As soon as Joseph Smith learned what the Lord required of him, he obeyed. The Prophet showed the third quality—that of kindness, in his treatment of animals. He would not harm even a reptile. His fourth corner-stone was love. It was upon such firm foundations that Joseph Smith's character was built, the speaker said.

The session was closed by the congregation's singing, "Kind Words are Sweet Tones of the Heart." The benediction was pronounced by President David D. Lamph.

The conference continued at 2:30 p.m., by the congregation's singing, "O, Say What is Truth?" President John Walsh offered the opening prayer. The meeting continued by the congregation's singing, "The Spirit of God Like a Fire is Burning."

President Marcellus R. Clark, the first speaker, said it is natural in man that when he gets something good, he desires to share it with his family or those near to him. The speaker told of a boy scout, and how this boy worked to get his father to share a trip into the mountains with him.

President K. Marsel Widtsoe showed that the Latter-day Saints manifest their love for humanity by their missionary system and in their gatherings at conference. They are a persecuted people, but they are different from any other people. The speaker said that though men fail, God's work will go on.

President Robert Lee Kenner referred to the calling of Moses to show that God chooses men for what they are. That is why

Christ chose lowly fishermen as His apostles. The speaker said the leaders of the Church to-day have been chosen in the same way, and they have proven to be real men of character.

A vocal solo, "Song of Gladness," was rendered by Bessie Shindler.

Elder Edwin O. Stenqnist, the next speaker, said the world needs more true religion. We are the partakers of the true religion, he said. The faith that impells to action is the kind needed by men.

Elder J. M. Christensen, who is studying at Oxford University, said that our duty is not only to ourselves, but to all mankind as well. We, as Latter-day Saints, act as trustees of the truth we have accepted, and our first duty is to learn the content of that trust or faith. Our second duty is to communicate our trust to the people of the earth. In doing so, we should derive no pecuniary benefit. Our third duty is to those called to preside in the Church.

Brothers Osborne, Chipping and Jolliffe of the St. Alban's branch rendered an instrumental selection.

President Selvoy J. Boyer said the Latter-day Saints get a good understanding of life's visions and purposes. They seek understanding; they seek faith.

President John Walsh referred to the meeting of conference presidents, and said that he was impressed with the deep understanding and knowledge shown by the young men. It proves, he said, that the Spirit of God is influencing the missionaries. We may always have this Spirit by keeping away from the sins of the world, President Walsh declared.

President William M. Harris took as his subject, "By their fruits ye shall know them." He cited the lily, which, surrounded by filth, yet partakes only of the pure elements, and becomes a perfect flower. So, man should take only of the pure and good things of the earth.

President David D. Lamph referred to the law of opposites which works throughout the world. Man is either going up or going down, he said. Many think the purpose of life is to get, but the real purpose is to give. The purpose of the Gospel is to help man to overcome his weaknesses that he may advance.

The concluding number of the session was a vocal solo by Brother A. K. Anastasion. Brother Samuel Bantock spoke the benediction.

At 6:30 p.m., the final session commenced by the congregation's singing, "High on the Mountain Top." Elder Karl P. Weiler offered the opening prayer. "Redeemer of Israel" was sung by the congregation.

The general, the mission and the conference authorities were presented and unanimously sustained.

The first speaker was Sister Emma Ray McKay. A practical

religion is most worth while, she said. "Mormonism" is such a religion. It makes its converts better. The Armenians are generally known to be not a very clean people, but those who have joined the Church have learned the principle of cleanliness; they have learned to defend their religion, and are now learning to love their neighbors as themselves. Sister McKay said that the great work done by the Relief Society is a manifestation of the practicability of "Mormonism."

President John Wahlquist in his talk referred to the restoration of the Gospel, and said that we do not claim to have a new religion. What we have is the restoration of the old faith of Christ.

President Joseph E. Tillotson mentioned the lack of class distinction as one of the many attracting features of the Church. Christ showed no preference, and neither does His Church to-day. The Gospel satisfies the many natures of men, he said.

The importance of a testimony was touched upon by President Fielding K. Smith. This comes, he said, by conforming to Christ's life. It will fortify one against the adversary; destruction comes from within.

Sister Nellie Mason sang, "I Love a Little Cottage."

President Joseph E. Wright reported the conditions of the London conference to be improving.

Miss Tuscon rendered a vocal solo, "Come unto Me."

President McKay was the concluding speaker. Answering the question, "What are the distinguishing features of the Church of Jesus Christ of Latter-day Saints," he said, one feature is its claim to authority. Christ, alone, has the right to establish a church to act in His name. Any man can organize a church, but no man can assume to act in the Savior's name. This is a fundamental and natural principle, for no one would dare to act in the name of the British government unless rightly commissioned. The Lord may say who will represent Him on earth. The speaker mentioned the fact that the claim of the Catholics to authority does not prove it, for the Latter-day Saints, too, make that claim. The Latter-day Saint contention that there was an apostacy is confirmed by scripture as well as by the testimonies of men like Roger Williams, early preacher in America, who resigned his pastorate because he recognized his lack of authority to preach the Gospel. A second distinguishing feature of "Mormonism" is its organization. Paul drew a word picture of the organization of Christ's Church in his epistle to the Ephesians. Joseph Smith could never have conceived in his own wisdom of the wonderful organization existing in the Church to-day. A third feature of the Church is its missionary system. Other churches are wishing they could get their members to go out into the world to preach the Gospel without charge as the Latter-day Saints do. The fourth feature of "Mormonism" is its principle of eternal prog-

ression. There are three stages: the pre-existent stage, the earth life and the life hereafter. The beautiful part of the Gospel is that family ties, if sealed by the authority of Christ, will continue after death.

The conference adjourned by the congregation's singing, "Come, O Thou King of Kings." Brother Samuel Hislop pronounced the benediction.

A. Lewis Elggren, Conference Clerk.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionary, honorably released from his labors in the British mission sailed for his home, Saturday, April 19th, per s.s. *Montroyal*:

William Blackburn, Sheffield conference and President Manchester conference.

Baptisms.—Sunday, the 6th inst., a baptismal service was held at "Deseret" (London conference). President Joseph E. Wright conducted. Talks on baptism and the duties of Latter-day Saints were made by President Arthur H. Aamodt and President Wright. Two candidates were baptized by Elder Clifford Cook. They were confirmed by Elders Karl P. Weiler and Emerson C. Willey.

A baptismal service was held at Norwich, the 30th ult. Three candidates were baptized by Elder Floyd A. Bailey. They were confirmed by President Arthur H. Aamodt, President Peter Tolboe and Elder Floyd A. Bailey.

Meetings of Traveling Elders.—A meeting of the traveling Elders of the London conference convened at "Deseret" Monday morning, the 7th inst. President David O. McKay presided. Thirteen of the presidents of conferences of the British mission were present as visitors. Each Elder of the London conference was asked to report on his harmony with his companions, with the conference president and with the work. Each Elder reported what he was doing in tracting and his attitude toward tracting. President McKay spoke words of advice and counsel on various phases of missionary work.

Branch Conferences.—A successful conference of the Norwich branch was held the 30th ult., with President Arthur H. Aamodt presiding. The Sunday-school session was conducted by Superintendent Frederick Tuttle. The speakers in the evening session were President Peter Tolboe, Elders Floyd A. Bailey and Orlando J. Condie and President Aamodt. The Norwich choir rendered

appropriate music for the occasion. Brother George Mimms and Miss Ivy Browne, each, favored with a vocal solo.

A branch conference was held at Shildon (Newcastle conference) the 6th inst. The first session consisted of a Priesthood meeting in which reports were given by the local brethren. Timely instructions were offered by Elders Joseph J. Brown, Don Clyde and Junius S. Romney. The Sunday-school session, conducted by Superintendent George Wappett, was especially instructive. The speakers in the evening session were Elders Romney and Clyde. Brother Isaac Sedgwick sang a sacred solo.

Socials.—The Leeds branch Relief Society held a sale of work and social the 8th ult. A pleasing program was rendered and a few select games were played. During the evening, refreshments were sold.

An evening's entertainment was held the 10th ult., by the Pudsey branch (Leeds conference). Musical numbers, recitations and readings comprised the program.

In commemoration of the anniversary of the organization of the Relief Society, the Handsworth (Birmingham conference) branch Relief Society held a social the 17th ult. A well-prepared and interesting program was presented.

The 17th ult., the West Hartlepool (Newcastle conference) Relief Society held its annual social. Tea was served, after which an interesting program was rendered and games were played. Elders Vernon G. Robinson, Joseph J. Brown and Claude D. Wheeler were in attendance.

The Halifax (Leeds conference) branch Relief Society held a sale of work and social the 17th ult. Talented artists furnished a delightful program. Refreshments were served.

The 22nd ult., a delightful social was held by the Nuneaton branch (Birmingham conference) under the direction of Elders Kenneth A. Curtis and John H. Smeath. Elders J. Trevor Buddell and Lester D. Hovey and many Saints and friends were also in attendance.

The Relief Society of the Sunderland branch (Newcastle conference) held its annual social and bazaar the 22nd ult. Tea was served, games were played, and a good musical program was rendered. The bazaar was a pronounced financial success. President William M. Harris and Elders Don Clyde, James L. Wheat, Reed A. Moss, Fred D. Manghan and Wallace P. Galbraith were in attendance.

The Halifax branch (Leeds conference) Choral Society staged an evening's entertainment the 22nd ult. A sketch was given and a program of excellent quality was rendered. Refreshments were served.

The 29th ult., the Batley branch (Leeds conference) held a social to collect funds for presents for the Sunday-school children.

Musical numbers, recitations and games comprised the entertainment. President David D. Lamph presented the gifts to the children.

A well-prepared playlet, "Cinderella," was produced by members of the Handsworth (Birmingham conference) Primary Association, the 29th ult. One hundred Saints and friends were in attendance.

A farewell social was held at Birmingham, the 31st ult., in honor of Elder Kenneth A. Curtis, who has been transferred to Ireland. A pleasing and interesting program was rendered. As a token of appreciation, Elder Curtis was presented with a carving set.

The Mutual Improvement Association of the Nottingham branch held a social the 1st inst. A program, consisting of dramatic sketches, solos and jokes and games comprised the nature of the entertainment. President Selvoy J. Boyer and Elders Percy Whetton and Sidney J. Nebeker and many Saints and friends were in attendance.

The 1st inst., a farewell social was held by the Nuneaton branch (Birmingham conference) in honor of Elder Kenneth A. Curtis, who has been transferred to Ireland. Elder Curtis was presented with a token of love and appreciation from the members of the branch.

A successful social was held by the Wolverhampton branch (Birmingham conference) the 5th inst. Elders Rodney D. Price, J. Trevor Buddell, Elmer H. Lloyd and Alvah N. Stout and many Saints and friends were in attendance. An interesting program and delicious refreshments were enjoyed by those present.

DEATH.

HOWARTH.—Brother George Howarth died at his home in Accrington (Liverpool conference) March 16th. Deceased was born at Salford, Lancashire, March 23, 1852, and was baptized May 1st, 1909, by Elder A. A. Atkinson and was confirmed by Elder William Flenn. Brother Howarth was a faithful member of the Church. President John Walsh conducted the funeral services.

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